/162 cont./

512 I did them an injustice; at half-past seven a procession of seven comes around the corner in the fastest quickstep, one behind the other, the tribal sorceress at their head, all loaded with [482] manioca roots. The old woman is carrying a bundle of them loose on her head, and behind her runs a young woman with a [854] heavy back-basket; is it her husband who is following her? Likewise bent under the load of a basket he walks forward, on his left hip a straddling boy whom he clasps heedlessly, as though he had hurriedly picked him up from the ground.

512 We visit the house of the professor. In the moderately light [352] room one at first distinguishes only a number of vertical and [252] horizontal posts, brown hammocks, the old woman and a younger one are sitting on the floor most diligently scraping manioca with a shell, the naked legs buried in the parings.

[363] Two families have divided up in the space; the conjugal chambers are characterized by the fact that two hammocks are fastened, one above the other, to the same post. In the center there is an empty circle, and round about, /163/ radially, the "individual rooms" divided off, not by partitions, but merely by [354] the posts. The upper vault is blackened by smoke. Three or [251] four stones form the simple hearth. The flour is put into huge [252] pot vessels (up to 77 centimeters in diameter); the beijús are [323] roasted on flat, rimless bowls. The clay is blackish brown, the vessels are made by hand by the women.

352 We sit on small, low benches; they are rectangular, slightly concave, made out of dark-brown palm-wood, usually in octavo form, and not a decimeter high.

412 The stone axes, which are sticking in the wall (the largest [353] 24 centimeters), all have the same shape: a thick wooden cylinder, [135] offset at the bottom by a thinner handle. The stone is supposedly found farther downstream (1). /Illustration appears here./

1. Herr Prof. Arzruni of Aachen was kind enough to examine the material carefully and has identified it as diabase, a rock made up of augite, plagioclase, mica, chlorite, and

/163 cont./

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135

1. (cont.)
magnetite, in which are embedded individual crystals of olivine and quite a number of quartz granules.

415

Tall storage baskets of biconcave profile (one meter 40 centimeters long, 35 centimeters wide at the top), wound with brown bast bands and lined in the interior with maize leaves, contain the flour and are very stout. The grating boards on which the mandioca is pulverized are about 115 centimeters long and 80 centimeters wide.

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Gourd-vessel (drinking-vessel) designs of the Bakairi.

251

High up a great quantity of dusty cerumen.

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853
924

A number of strange dolls, which hang down from the vault on long strings, seem the most striking. they are plaited out of maize leaves: turkey-sized birds, projecting wings made out of one leaf and circularly twisted legs with three toes, others are slender, human-like figures, /164/ a small head on top, broken up below into narrow frippery. In our house we found two lizards made of grass, whose four feet come together in a ring, so that one can put them on one's hand.

/215 cont./

#171 323

present provide the other tribes with cooking vessels in Guiana, although he says that the Aruak make abundant pots for their own use, but do not dispose of them as trade goods, like the Karaiben. Martius says of the Makuxchi, the most populous Karaiben tribe of the Rio Branco area: "All implements of these Indians are neatly and carefully made, the weapons decorated with feathers, and only in pottery are they inferior to the Indians of the coast."

ceramics, also from an artistic point of view, as we shall see.

At first, and before I knew that the peculiar dependency on the Nu-Aruak existed for all tribes, I believed that there happened to be no clay available. This was an error, however. There was suitable clay, not only among the Nahuquá, but also among the Bakaïrí, and the only thing I cannot say /216/ is whether the quality was a degree poorer than among the potter tribes, which, however, is probably of no concern for our problem.*

(135)

(312)

* The Bakaïrí were the only ones who fetched good drinking water from a crystal-clear brook; the Nahuquá and, even more, the Mehinakú and Auetó drank from muddy loam pools and stagnant canal water.

#171 325 315 (288)

But let us consider another circumstance: the Bakaïrí and Nahuquá had gourds and calabashes, which, on the other hand, were lacking among the potter tribes and which the latter obtained from the Nahuquá, where special care or better soil, I know not, produced splendid fruits for vessels. Finally, if we learn that the Waurá made very attractive pots of exactly the shape and size of the gourd vessels, with imitations of the drawings put on them, that the basic form of the pots is clearly that of the drinking bowl, the gourd, and that the pots as well as the